42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

Whereas a banquet is almost always a part of the ceremony and *bási* usually flows freely, it is not to be wondered at that a few altercations and occasional hot words are interspersed in the conversation at regular intervals. Both parties of course look for their own interests: the one tries to get the largest possible amount of valuables, while the other is bent on reducing them to a minimum. Although the whole affair usually ends in a mutual agreement, nevertheless it may happen that at this juncture the meeting is broken up and that no further steps are taken toward the final marriage. Here, however, one has again to reckon with the two young people themselves, who may have set their minds very firmly on the attainment of their hearts' desire, and so an agreement may have to be reached, even though one of the parties is loath to conform. If nevertheless the *amómăn* miscarries, the reason is usually to be found in the all too high price exacted by the parents of the girl, or on the all too low value at which the girl is esteemed by those of the boy. But here also the engaged couple may act on their own initiative, as has been explained when stating the case in which the girl's parents refused the *simbá-* beads during the *sumpád* ceremony.

It should be noted here that the relatives of the groom who take part in the *amómăn* would hardly dare to start on this important expedition without having provided themselves with the customary amulets, lest some harm befall them. These amulets are called *talimúñay*, and consist of certain herbs that remain the secret of the shaman.

Although by this time the Isneg know very well the use and value of currency, nevertheless in matrimonial contracts they stick to the old way of paying in kind, and so the *tádug* consists of what the Isneg prize above anything else, namely jars and beads. To these are sometimes added plates, clothes, etc., according to the agreement reached by both parties at the *amómăn*. It would be very hard to say what is the regular price paid for an Isneg girl, as everything depends on the means at the disposal of the interested party, but one *xúsi* jar at least and a few beads should be considered as the very smallest amount that could be exacted by the girl's parents. It is not the place here to enumerate the numerous kinds of *xúsi* jars and beads, each with its own native name, that are known to the Isneg. Suffice it to say that not a few of these jars will be valued at fifty dollars, although from our viewpoint they may be worth less than one tenth of that amount; but our evaluation is not that of the Isneg,